2: Gamble S-5 (1926-1933)1954 AF 12 North China AF 12

by the Nankai Institute of Economics, increased about 75 per cent from 1912 to 1930.[2]

Full time year round farm laborers were employed by 11 per cent of the 400 farm family group and by 10.1 per cent of the 515 family group. In the latter group the largest number employed by any one family was three. Only three families had that many helpers. Two per cent of the families with less than 50 mu, 30 per cent of the families with from 50 to 99 mu, and 72 per cent of the families with 100 or more mu of farm land employed full time workers. The average number of employees per family was 1.4 for the families with 100 mu or more and 0.5 for the 50–99 mu group, but only 0.02 for those with less than 50 mu. On that basis the number of full time hired farm workers in the hsien was some 6,300.

It was reported to be customary for the employers and their full time employees to discuss wages for the coming year at the time of the fall festival, the 15th of the 8th moon. When they and the middle man (conciliator) had had a good meal and had drunk wine together and while they were enjoying looking at the beauty of the full moon they would settle the rates for the coming year. Full time workers were generally paid in two instalments, at the beginning of their term and at the end of the year.

The monthly rates were usually the wages paid the seasonal workers, those who were taken on at the beginning of the growing season and laid off after the harvest. The seasonal workers were usually paid at Ch'ing Ming for the entire season. If, later on, they left or had to be let go their employer generally did not attempt to recover any unearned wages. The first of the tenth month or the first of the second month were the times when the full time workers hired by the year began their work. Some of the semi-permanent men worked from the 16th of the first month to the first of the 10th month.

For extra men, to work by the day at harvest time, spring and fall, the employers went to the "man market" which usually was held before sunrise at some central place in the village. The employers would circulate among the waiting workers quoting the price they would pay. The "condition of the market" would naturally push wages up to a peak at the height of the harvest and drop them rapidly thereafter. Our

2. National Tariff Commission, *The Shanghai Market Prices Report*, Shanghai, October–December, 1933.

2: Gamble S-5 (1926-1933)1954 AP12 North China AF12

to the younger members of the family and kotow to the elder members. The bow was more and more taking the place of the kotow.

Everyone in China is one year older on New Year's Day.

On New Year's some families endeavored to foretell the weather for the coming year. On New Year's eve they put twelve white beans into small holes cut into a wheat stalk that had been split in half. The wheat straw was then tied together with a cord and put into the water jar, where it was left over night. When it was taken out, the next morning, it was opened and the beans were examined. If any of the beans were found to be soaked with water it was believed that the corresponding month of the year would have a heavy rainfall. Dry beans were thought to foretell months with little rainfall.

Following New Year's day was the time for visits with friends and relatives who lived at a distance. A bride was regularly invited to return then to her home for a visit that would last beyond the fifteenth of the month.

All sorts of games were enjoyed during the New Year season. In many villages, it was a time when there was a great deal of gambling. Officially, there was a law against gambling with the penalty running as high as a fine of $100 or $200. It generally had been customary for this restriction to be greatly relaxed, if not entirely removed, for all or part of the New Year's holiday. In some cases, the time of relaxation was fixed by the magistrate, sometimes by the village heads. One village might have ten days of freedom while another nearby village had only five days. In Chai Ch'eng no gambling was allowed at any time.

The New Year season ended with the Lantern Festival, which was celebrated on the 14th and 15th of the first month. The dragon lanterns were often brought out and carried through a series of dances for the enjoyment of the people. Athletic groups gave exhibitions and yang ke, planting songs, were often given on a stage.

On the 15th of the first month the women and girls wore cedar twigs in their hair to help them avoid lice.

On the 16th of the first month, the first working day of the year, it was customary for employers to provide a feast for their workers so that they might celebrate together.

Hair cutting was generally not done during the first month as, done at that time, it was thought to bring bad luck to one's maternal uncle.

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isolation is quite voluntary. The separation between the low and the rest is, however, largely involuntary. The isolation in this case is not quite as complete as that of the rich family.

Social communication is a very subtle factor in human cooperation. As there are so many factors conditioning and, in a way, hindering the process of free communication, P'ing-chiao-tsun is not a very integrated whole. Collective action,[27] if it exists at all, is in need of a sound basis. Thus the principle of political inaction has its root in social communication.

Urbanization

In many respects, the village folks may have their characteristic ways of life; P'ing-chiao-tsun, nevertheless, is a part of the larger community of Peiping, economically, politically and socially.

P'ing-chiao-tsun is at present connected with the city of Peiping by two highways and one railway line.[28] Bus services are available at a distance of four miles and the railway station is about one mile away. No rickshaws are available in the village, but their supply is plentiful in the nearest town about a mile away. Only one bicycle is found and it is the property of the school principal. On business trips, the villagers may use their own carts, hire a rickshaw, or use the railway. On pleasure trips, they prefer to economize their financial resources at the expense of their own organic energy. The time-distance on foot is about two hours to the nearest city-gate. Unless on very special occasions, females have very little chance to see the city. The school principal is the most frequent visitor to the city.

Agricultural products are sold if at all to the agents in the nearest market-town, and very seldom directly to merchants in the city. There are, however, two families in the village which have duck-raising as their occupation. On the days of temple-fairs in the city, the heads of the families with their assistants drive their stock to their customary market-places. These two families have their interests more in the city than in the village. Mr. W-, the head of

27 On general sociological principles of social interaction and collective action, see R. E. Park and E. W. Burgess, **Introduction to the Science of Sociology**, Chicago, 1924; also Richard T. LaPiere, **Collective Behavior**, New York, 1938.

28 On the influences of communication agencies upon social life, see M. M. Willey and S. A. Rice, **Communication Agencies and Social Life**, New York, 1933.

3:Chao E-5 (1939-1941)1948 AF12 North China AF12

one of the duck-raising families has a brother in the village who is a good farmer. Members of the families of these two brothers seldom see each other in spite of their kinship tie.

The woolen factory in the market-town attracts several female- as well as male-workers from this village. Several sons of P'ing-chiao-tsun families have also been attracted to the city factories. But so far the effect of industrialization upon family life is not observable. Perhaps the time is still too short for these families to feel the effect. Also recently, a Mr. Y- has brought into the village a few machines for woolen manufacture. Workers, males and females, adults and children, are attracted from P'ing-chiao-tsun itself and other villages. Industrialization is surely taking place, and another couple of years will tell its effects.

As to consumption habits, the village folks have begun to smoke cigarettes from city factories. The cloth for clothing is no longer home-spun but comes from city factories as well. The tea-leaves and the household utensils come from places far away. P'ing-chiao-tsun has no electric light and its people cannot afford to visit movie houses. Members of the upper family are exceptions, but their habits and manners have no effect on the rest.

Naturally, the school and the political bodies, previously mentioned, are agents of urbanization. Our student- and faculty-investigators are also urban agents. While we do not look queer to the villagers, nevertheless they are interested in our habits of living and very often keep on asking for details about them.

The last but not the least important is the changing conception of time in the minds of the villagers. While time-clocks may still be regarded as decorations, the people have begun to use them to count their time in hours if not in minutes. The three counts of morning, afternoon and evening are getting too simple for them.

Meanwhile, the city of Peiping is changing toward an industrial urbanism. Thus the process of urbanization in P'ing-chiao-tsun is both old and new. While the residents of the city might have abandoned their old ways, the village folks may still keep them. But the new ways are surely coming, slow as they may be. The structure of this village may be different from that of an American rural community,[29]

29 Charles J. Galpin, Rural Life, New York, 1923; J. H. Kolb and Edmund de S. Brunner, A Study of Rural Society: Its Organization and Changes, Boston and New York, 1940.